3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

around it, but were taught and trained to be quiet around it and to observe reverence toward it.

No whistling or crying was permitted in the keeper's lodge. The keeper and co-keeper were forbidden to cry in the presence of the Pipe, if, for instance, they had lost a relative. A crying baby was never allowed in the lodge with the Pipe. As soon as the infant started to cry it was taken out. If, as previously noted, a man who had a young wife with a baby took the Pipe, she and the infant would be sent out of the Pipe lodge to a nearby lodge.

Dogs were never allowed to enter the lodge where the Pipe was. If the keeper or co-keeper owned a dogskin robe, the rules forbade their using it.

The people were not allowed to go to the keeper's lodge to get fire, as they used to go to other lodges in the early morning.

Breaking bones to extract marrow was prohibited in the keeper's lodge. If this were done, some accident, such as the breaking of a leg or arm, would happen to some relative of the keeper [or of the delinquent?].

The door of the keeper's lodge had to be kept closed, and the back cover of the lodge could not be lifted up in the warm summertime to get air.

A war party before starting off would sing at the door of each clan chief's lodge, but not at the door of the keeper's.

When people went to the keeper's lodge for a social smoke and feast, they had to keep their wits about them and watch their speech carefully lest they should unthinkingly tell lies, vulgar or obscene stories, or start a war-deed contest.

There was a very strict prohibition against telling lies in the keeper's lodge.

If two men, while in the keeper's lodge, forgot themselves and started a war-deed contest, the keeper would remind them: "You are mistaken in talking so in here. Now you will have to continue for three days and nights." During this time all who were present when the slip was first made had to stay day and night in the lodge of the keeper, who would provide them with food and tobacco. These listeners would egg on and laughingly banter the two contestants and decide on the winner. After a while the pair's

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

784 fund of war exploits would be apt to give out, and the two would
517 begin talking about trifling occurrences in camp, personal reminiscences about their marriages, and so forth. Everybody had a good time at such a three-day session.

Neither the keeper nor others were permitted to tell folk-tales of the vulgar or obscene Ni:həhat type in the former's lodge. If a member of a visiting group inadvertently broke the rule, a three-day session similar to the war-deed one above was prescribed, during which he had to continue telling such tales.

978 If a murder of a fellow-tribesman had been committed in camp, and the murdered person's relatives were about to kill the murderer
696 in revenge, the latter could run to and take refuge in the keeper's lodge and was safe so long, but only so long, as he stayed there. The avengers dared not enter it to kill, but immunity ceased so soon as the murderer left the lodge.

621 There is general agreement among our informants that the keeper's lodge was pitched in a prominent place, but exactly where
361 in the camp circle is a controverted point we did not succeed in clearing up. According to one tradition, it occupied the place of honor in the circle, toward the northwest—opposite the circle's opening which was toward the southeast or the rising sun,—regardless of where the keeper's band camped in the circle. Three, however, of our oldest informants, Coming Daylight, Takes-the-Bow, and Turn-Toes, held that the keeper remained with his band, the first two of the three stating that his lodge was pitched a little in front of his band toward the center of the circle.

Prerogatives and Restrictions of Keepership

793 The office of keepership carried with it on the one hand a great many special rights, privileges, prerogatives and powers and on the other a great many restrictions, obligations, responsibilities and sacrifices. The following list is undoubtedly incomplete, as new ones were still being revealed when our field work came to an end,[8] but it probably includes most of them. They functionally accord with sacred and high dignity of the keepership, the supernatural power attached to it, the lofty ethical behavior and "as-

[8] Kroeber, 1908, p. 273, has some we did not get.

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

Between times, during the summer months, that is, when no sacred dance was in progress, the two soldier societies, the Stars and the Grass dancers (Wolves), would compete with each other in foot races or other sports or in gambling bouts.[16] The losers would have to "cook" or to do other things for the winners. The losers in formation, with one of them in front carrying the Crazy Dance badger pelt trimmed and fixed up and tied to one end of a stick, might go to where the winners were sitting in a sort of semi-circle. On arrival there, the man carrying the pelt would say: "We are also bringing the badger pelt. It, too, we lost in the bet,"—although actually the pelt itself had not been wagered. This was a dare or challenge to the winners to put up the Crazy Lodge, a challenge which they were "compelled" to accept. Some great man among the winners would then get up, take the badger pelt from the man who brought it, and make an exclamation meaning that he was glad and that he accepted the challenge. He and his fellow-winners of the same age-group would then at once send criers to announce their acceptance of the challenge and, to give notice that they would without fail carry through their acceptance, would get in formation and sing. When the Crazy Dance was so carried out it had the same prestige and it was performed with the same rites and observances, as when carried out to fulfill a vow.

Each of those men who joined the Crazy Dance joined with one of his wives or with a substitute for her. The chief although not the only role of these women was participation in the ritual grandfather sex-test to be described later. Some husbands were so jealous of their wives that they would do all possible to avoid joining the dance or having their wives join. This appears to have been the case with the husbands of Coming Daylight, who was a belle in her day. In other cases, as The Boy remarked, "the husband knew his wife's character and disposition, and if she were weak he did not put her to this test as he would be pretty sure that she would fail." Singer had never joined although some wanted her to do so at the time. "My husband," she said, "was advised not to let me do so because I was too young and I might make

[16] Cf. Flannery, 1953, p. 42.